The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

The strangers that join themselves to the Lord, to minister unto him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from profaning it, and holding fast by my covenant,—even them will I bring to my holy mountain and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for Mine house shall be called a house of prayer for all peoples.

Isaiah lvi., 6 and 7.

THE daughter of Ex-Governor Fifer of Illinois, and Miss Georgia Espey, of Hartland, Wisconsin, represented the graduating class of the Hillside Home School this year. The catalogue shows an attendance of resident and day pupils. The closing exercises were such as to reveal not only careful training and thorough work but rare moral and ethical earnestness, an atmosphere that makes for character and tender personal ties which justify the name of Home School. We venture to commend, notwithstanding a possible family bias, to the consideration of parents and guardians who are seeking for their children the privileges that will combine physical sanity, mental health and spiritual sincerity, this school and home place that nestles in a beautiful valley out of hearing of a locomotive whistle.

THE managing editor had to hasten away from the altogether delightful reception given by the Standard Club to the delegates and friends of the Congress on Thursday evening to catch a late train that would carry him to the commencement exercises of the Hillside Home School in Wisconsin. From these exercises he returned only in time to catch the train for the Meadville commencement which occurs this week, and these he will have to divide in order to skip across the country to give the address before the graduating class of the High School of Cedar Falls, Iowa. Next week he will be at Antioch. If therefore our readers discover some deficiencies in the editorial columns, they will be indulgent. The editor regrets his inability to give his personal attention to the printing of the proceedings of the Congress, and shares with our readers the debt of gratitude to Rev. George B. Penney and the ever helpful assistant Miss Minnie Burroughs, who acted as secretary and stenographer of the Congress and have prepared the report which appears in this paper.

YE "EDITOR" writes this note from Tower Hill, clothed in delightful verdure and crowned with the coronet of modern mechanism. An "Aeromotor," which is the name for one of the completest of windmills, this thing of the sky has recently been erected on the highest crown of the hill. Its vanes are conspicuously visible for miles round, as they draw the water up through the old tower shaft from the well two hundred and twenty feet below. The great hole in the rock, dug over fifty years ago for the purpose of manufacturing the instruments of death, now lends itself graciously to the service of recreation. Once the lead dropped through this shaft on its death-dealing mission, now the water rises on its life-giving errands. Tower Hill invites the weary brain-worker and the city-jaded body more cordially than ever. THE NEW UNITY has a right to be interested in Tower Hill, for its contributions to the unconscious cerebrations of the editor and his associates during the months of July and August will very largely affect the conscious cerebrations of the same for the remainder of the year.

DURING the discussion of the problem of denominational confederation the editor compiled from memory a list of the ministers and lecturers actively engaged in the teachings of morals and religion who were in attendance at the meetings of the Congress, and strangely enough this table showed eight Unitarians, eight Universalists, eight Jews, eight Independents and three Orthodox. Subsequent corrections changed the balance somewhat, as upwards of forty ministers were in attendance altogether; but the count made some significant suggestions, the chief of which was that the balance was incidental and natural, not technical and forced, the second being that the classification was strangely artificial, unreal and forced; barring the deep social line which a dogmatic Christianity has cruelly drawn around the Jewish contingency, the names meant but little theologically or denominationally. No question discussed, either theoretical or practical, would have divided the house on any of these lines. A distinguishing name is good when there is anything to distinguish, but names are very bad when they keep apart those who might be together, and it is the co-operating touch that was the most sacred thing concerning the Congress.

EMILY FAITHFULL will be remembered among the immortals as long as there will be one single human tenant of our spinning globe in whom is quick the sympathy and admiration for nobility of character and the spirit incarnate in it of helpfulness to the race. She, the faithful woman, just passed over to her eternal rest, was in so far rewarded for her disinterested service in behalf of her sisters that she was spared long enough to see the seed of her planting ripened into abundant fruitage. When the history of the struggle for larger opportunities sought for and by woman, which has marked the last half-century, shall come to be written, Emily Faithfull's name will grace many a page of the record. Her personality had nothing of the acerbity that so often seems the alloy added by nature's caprice to the gold of the reformer's enthusiasm. "She was—a woman for all that." Two great nations—speaking the language of him who minted the phrase "Frailty, thy name is woman"—are mourning over this woman's bier. If to help man is as we believe to serve God—

Emily Faithfull was a prophetess to whom a much greater measure of inspiration had come than had she who is said to have sung the battle-call of Israel. Deborah woke to music the harpstrings of victory by the sword. Emily Faithfull intoned the undying melody of conquest by reason and love—a conquest which leaves behind no wounded and leads across no graves. Let the life of this woman be told, where children gather to learn about God and Goodness!

The Second American Congress of Liberal Religious Societies.

The thing has been done a second time with somewhat of the original intoxicating delight in a new fellowship and much less of mental distrust of a new joy and a new vision. The Congress gathered last week at the same place and in the same hospitable atmosphere as last year, with a wider representation from the outside and only a slightly diminished attendance of the resident friends of the Congress, notwithstanding the fact that it convened at the waning end of the most intensely debilitating heat season ever known in Chicago in the month of May.

The business transactions and so much of the and mental spiritual output as conditions would permit are given elsewhere in this paper; and the words uttered, the thoughts expressed and feelings awakened will give tone and life to the pages of THE NEW UNITY for many weeks to come. This week conditions will only permit a hasty assurance to our readers that the Congress exceeded the expectations of many of its friends, and to our minds, at least, came with a convincing reassurance that it represents an ideal which is potent, that it came because the world needs it and that it has come to stay—not as a piece of decorative emotion, nor as an opportunity for a few hours of rhetoric and eloquence to expound the thought, life and organization of the next century, but to lay hold of a work too long neglected, to carry fellowship to those who now need it—and to apply principles and emotions which have already been held so long in inactivity that they threaten to make impotent those who have boasted of them. Talk unapplied, words unutilized, speech not harnessed to the work of the world make for imbecility.

There were inspiring things said at the Congress, as our readers will eventually find through these columns, but the most inspiring elements that entered into the Congress were the tidings of things actually done this year, not in great cities for and by prominent men of wealth and position, but in the smaller towns, in country places, in neglected fields. The fellowship already realized was such an ample return for the small investment of time and energy and money, that it made us ashamed that we had halted so long, and made us eager to do more and better. The Congress did not for a moment forget the perplexity which it has carried to some consciences, and the friendly skepticism, the painful hesitancy, it has awakened in other minds.

Paradoxical as it may seem, this perplexity, scepticism and hesitancy were all aroused by the strength and not the weakness of the Congress thought; as the president well stated, the anxieties came because the Congress has tried to do something. There were those at the Congress and many more outside who think they would like it—if they were only assured of its practical inefficiency. This distrust and anxiety was carefully, wisely and ably presented in Mr. Judy's paper and the discussion that followed. This was according to the desire of the directors. They planned to bring out the fullest distrust and to give an opportunity for a free expression to all the antagonism and opposition that could be developed, and it is the purpose of the board to give still further opportunity for such as are represented by Mr. Judy to push their suggestions to an intelligent understanding and application. The question at issue was clearly brought out at the Congress. Will the Congress push more on in the line indicated by its name, articles of incorporation and its one year's history, trying to become more and more a congress of liberal *societies*, old and new, striving in every way possible to make the latter class larger than the former; or will it consider all this work provisional to an organization yet to be perfected which will create a congress of liberal *denominations*? "Confederation" is the word urged by Mr. Judy, Mr. Johonnot and Mr. Canfield in the discussion; and Rabbi Moses of the Jewish contingency seemed to be ready to commend something of that kind in the interest of the Universalists and Unitarians, though he shared with all the other Jews a stalwart confidence that Judaism was able to take care of itself, and was not in the slightest degree concerned about the safety of their life or the permanency of their organization. Judaism, the Independent societies and the Ethical societies, confessedly have no desire for confederation in a legal and technical sense because they have nothing to confederate. Within their own limits and in their own fields they see their work and propose to do it. It is only the Unitarian and Universalist contingency that seem to be afraid that the Congress will "disintegrate" or "assimilate" something of their own strength and life, and it is a fair question whether this anxiety is not born more out of internal weakness, conscious or otherwise, than out of external danger. Certainly some four hundred Unitarian societies, perhaps twice as many Universalist societies in all America, with the dividing lines between the same of the most shadowy, unstable and uncertain kind, with a large constituency under both names so interested in something bigger than is represented organically by either name as to have little use for either words in their denominational or sectarian signification, form a poor basis to work out the theortic United States of Liberaldom. So we are left still with a hearty confidence in the prophetic power of the Congress as it is formulated, believing that Unitarianism is as competent to take care of itself as Judaism, knowing that the Congress is as hospitable to the interests of one as of the other. Our appeal is not to denominations that are already burdened with organic tasks too great for them. Let those who find in these tasks an adequate outlet for all their missionary zeal, moral purpose and spiritual enthusiasm stay with such, and Heaven bless them in their high work. The appeal of the Congress is to the societies that have an aching for a fellowship wider than any denomination now existing in the world, a fellowship not wholly *summed* by the traditions or words Unitarian, Universalist or Jewish; and most of all to individuals outside of all societies, those who are cruelly deprived of the privileges which the Congress would fain multiply. The Congress work is for the submerged tenth of the people outside and beyond the reach of all the existing "isms."

Old and New.

Star Dust Revealed by a Sunbeam.

In King's Chapel, Boston, there have been only four pastors in a century—namely: The Rev. James Freeman (1783-1824), the Rev. Francis William Pitt Greenwood (1824-1843), the Rev. Ephraim Peabody (1845-1856), and the Rev. Henry W. Foote, who became pastor in 1861. The new pastor, the Rev. H. N. Brown, is about 50 years old, and has been pastor of a church in Brookline, Mass., for twenty years.

THERE are a number of free religious societies in Germany, most of which call themselves German Catholic Congregations. They are, however, in a hard plight, as the government does but partly recognize their religious character, and questions the right of their speakers in their profession. They have been subpœnaed for teaching their religion and for speaking at funerals, while parents are prosecuted for withdrawing their children from religious instruction in public schools for the sake of sending them to their own schools. It is difficult to see on what grounds the Prussian Government can defend its proceedings, which interfere with the conscience and inalienable liberties of their citizens. Even those who do not agree with the tenets of their religion can find nothing in it that is subversive or ultra-radical. Their religion is a kind of pantheism which they uphold with great enthusiasm, summing it up in the sentence, "the world governs itself according to eternal laws." They publish a little sheet, called *Freireligioses Familien-Blatt*, edited by G. Tschirn, with the assistance of Dr. Völkel and I. Hering, at Chemnitz.

WE learn from the *Freireligioses Familien-Blatt* a fact which has escaped us in the daily press of Germany, or has not, perhaps, received much attention. There is a great number of the clergy belonging to the State Church of Prussia who are no longer willing to surrender their liberty of conscience. Three years ago the authorities of the Prussian State Church enjoined with reference to the theological criticism of modern times that the clergy are bound to believe the apostolic confession of faith as it stands, and should not be allowed to give it their own interpretation. In reply to this proclamation a number of clergymen have of late made the the following statement: "Our allegiance at our ordination was not pledged to the letter, but to the religious spirit of the *apostolicum*, and we shall, whether the new or the old *agenda* be introduced, understand it in the future in this sense, as it is our good right in the Church of the Union (*viz.*, the Union of Lutherans and the Reformed Congregations). It is impossible to derive from the decrees of the general synod a right of binding the conscience of a young clergyman at his ordination, as this has expressly been recognized by the Evangelical Oberkirchenrath in their decree of the year 1892. Even the most venerable confession of faith is subject to a re-examination according to the Gospel." This statement has been signed by forty-five Evangelical clergymen of Silesia.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Second Annual Meeting of the American Congress of Liberal Religious Societies.

Held at Sinai Temple, Chicago, June 4, 5 and 6.

TUESDAY EVENING SESSION.

The opening session was presided over by Dr. E. G. Hirsch, who bade the Congress welcome in these words:—

"Ladies and Gentlemen: In the absence of our president, it devolves upon me to bid you welcome to this second annual meeting of the American Congress of Liberal Religious Societies. In the name not merely of the executive committee, but also in that of mine, the religious society, Sinai Congregation of Chicago, we extend to you all the hand of fellowship. Across the threshold of this house is written an old phrase of a prophet whose name is unknown—'My house shall be called a house of prayer for all nations.' That has been the motto of Sinai Congregation from the very infancy of its career. In the face of a prejudice that will not die, that the Jew is exclusive, this congregation in the true spirit of Judaism (and in this it is not an exception to other Jewish congregations) has always held aloft the banner of universal humanity. That banner floats from the pinnacle of this house.

"Above us is a shield that intentionally we kept in place from last Sunday's exercises here. Last Sunday we had what we called the confirmation ceremony, when the young graduates of our religious school were welcomed to the membership of this congregation, and the word that welcomed them and the word that placed them in their new relations was not God or Bible, not creed or dogma, but that word, *duty*. And I do not misapprehend the spirit of this Congress if I say that that sacramental word is also directing the spirit in which we are met. I ask that He who alone can prosper human endeavor may shower His benediction upon this assembly and crown the labors of this Congress with fruitage to the benefit of His children, the human family."

Dr. Hirsch then introduced Rev. F. E. Dewhurst, of Indianapolis, who brought the message of the Independents and spoke concerning the things held in common. He said in part:

"We already feel a tendency drawing us together from every side, and we know that we shall find the things that we can do when we come to a clear and full realization of the things that we already hold in common; so I would like to say just a word, for my message to-night, about some of the essential things, the things, it seems to me, that when we look closely we preceive are already in common to us all of whatever name, or whatever flag we fly. Indeed, it has seemed to me from the outset that the great hope and promise of this congress of religions lies in the fact that it is, from the outset, assiduously seeking to turn our faces away from the hopeless experiment of trying to find a basis for agreement in religious formulas of any sort, turning us rather to discover a basis of agreement and fellowship in the spirit. I had the great pleasure of attending a very interesting service at my home a few weeks ago. It was the occasion of the consecration of the Bishop of the Diocese of Indiana over a new church. The venerable Archbishop of Chicago was present on that occasion and preached the sermon, and among other things he said, and said with great vigor and conviction and sincerity, was, that unless it were a fact that the Historic Episcopate was a truth, a unique and special truth; that unless it were a fact that that body of people gathered together on that occasion for that purpose, had received special and unique and supernatural endowment from on high for the furtherance of religion in the world,—then all the work that they were doing there was in vain, that it was a mockery, a delusion and a snare. Well, now, I come here to-night as one of the bishops of Indianapolis. I think our friend Dr. Momerie, here to-night, will concede me the right to use that term, and I think I come with a more optimistic and hopeful message than that breathed in the earnest words of the Bishop of Chicago.

"This morning, just before I left my home, one of the good women of my church came to me to bring a slight offering to send as her greeting to this Congress and then told me incidentally of a conversation she had had a little while ago with a company of artists. One of them was a member of an orthodox church in Indianapolis, and the conversation drifted to religion finally, and he at length took occasion to remark that he was a member of the orthodox church, in fact a Trinitarian, and my friend remarked, "You must permit me to say that I am a Unitarian." Then another member of the group, one of the landscape gardeners of our town, who is already, although in the beginning of his career, doing some remarkable and original work, looking out of those great eyes of his, said, "Well, I am—I am only—just a plain heathen." And my friend remarked that she felt the rebuke. And so I say again, the great and encouraging thing of it all is, we are not here to fly theological flags of any sort, but rather to find that platform which is already, though unconsciously, the common platform of all of us here.

"What then, are some of the things that we already hold in common? Well, it seems to me that first of all, and most important of all, is the great reality and the great facts of our common life; that all the serious phases and all the great possibilities of human life we hold in common; all its great sorrows and trials, all its deeper and profounder experiences are the things we hold in common.

Mr. W. L. Sheldon, of St. Louis, was then introduced, and spoke from the Ethical Culture standpoint. His address was a scholarly presentation of the development of religion out of the experience of a common humanity. The address will be published later in these columns.

Rev. Joseph Stolz then spoke, bringing the message of Judaism.

The American Congress of Liberal Religions is but another denomination added to the one hundred and fifty that already grace and disgrace our country—is the charge repeatedly made by those whose love for this child cradled a year ago in Sinai Temple is like the love of the spurious mother in Solomon's famous judgment—so great that ere yet the infant was out of its swaddling-clothes they would have it cut in twain that "it be neither mine nor thine."

I stand here tonight, on behalf of the oldest of the historical religions here represented, to pronounce a vigorous and emphatic protest against this charge, and to give public testimony that I am here as a Jew and that I not only have no thought of affiliating with a new denomination but that I never feel myself so much a Jew, never am so proud of being a Jew and never so determined to remain a Jew, as when I contemplate the aims and workings of this American Congress of Liberal Religions, a Messiah of the Jews.

I do not come here in search of a freer platform—in my pulpit I have all the liberty of thought and freedom of expression I crave for.

I do not come here to be delivered from the thraldom of sectarianism and emancipated from the slavery of creed. We have no sects. Liberal or orthodox, we are all Jews. We unite in good works and neither hate each other, oppose each other nor condemn each other to the Sheol whose temperature, if this has been a sample the last few days, is so uncongenial, at least to Chicagoans. The Jew has no hard and fixed creed to which he must swear allegiance. Within and without the synagogue he is granted the utmost freedom of thought. He is responsible for his views to no synod and no general assembly. He knows no heresy trials. The excommunication of Spinoza was unjewish. It was the act of Spanish Jews who sought refuge in Amsterdam from the terrors of the Inquisition, and then adopted the very methods of the Catholic Inquisition when they got the power in their hands—as it so often happens that the persecuted turn persecutors.

I do not come here to learn that righteousness and duty are more important than rituals, ceremonies, symbols and metaphysical formulæ. With the flame of God in their souls and the fire of eloquence on their lips, our Prophets again and anon proclaimed this truth and the whole of Jewish literature teems with it.

Nor have I come here to learn of universal religion. The vision of one God, one humanity and one religion has always inspired the Jews. Even in the days of darkest persecution they fed on this dream. They read it in their Bible, they put it in their daily prayers, they taught it in their schools; upon the doorway of their synagogues they carved the inscription, "My house shall be a house of prayer for all nations."

The truth of the matter is you are receiving such a hospitable reception in this temple, so many Jewish congregations have affiliated with you, nearly every rabbi in this country has transmitted to you a message of sympathy, and the Central Conference of American Rabbis has sent hither its delegates—not because they would cease to be Jews but because they are Jews, not because they crave for a new denomination but because they would co operate with all those whose aim it is properly to direct and utilize the liberal thought of our country.

Ours is the age of free thought. It asserts itself in literature, art, music, philosophy and politics no less than in religion. Men will not in our day and in our country be trammeled by tradition, and there is everywhere a strong undercurrent of liberalism. In the large cities it is in the air, and even in the smallest villages, far away from the centers of thought and the highways of civilization, you will find men and women with a mighty consciousness that they have outgrown the old thought. This liberalism generally seeks one of three channels: either it loses itself in mysticism, as is evidenced by the many new mystical sects of our day, like Christian Science, Occultism, Theosophy, Spiritualism; or, through a misunderstanding of what the real nature of religion is, it deserts the churches altogether and robs them of some of the best minds and hearts of the community; or it degenerates

into rank materialism, secularism or agnosticism.

Now then comes this Congress, not to bury any existing denomination or in anywise to limit its particular sphere of activity, but, backed by the authority of Unitarians, Universalists, Independents, Ethical Culturists, Jews and all other liberal bodies, to speak for all of them with a voice so strong, a conviction so deep and an enthusiasm so intense that together they will exert an influence and make an impression beyond the power of any one of them individually.

This Congress is the prophet of our day crying into the wilderness that religion is not based upon superstition nor built upon selfishness, that it is not the product of priestcraft nor the fruit of mental servility, but is a part of man as much as conscience, reason, will and love are, and will exist as long as man will exist. Let all the Bibles in the world be destroyed and all the churches be demolished and all the priesthoods be secularized, as long as human beings are left, there will be religion; and new houses of worship will be erected, new Bibles will be written and new men will arise to be the religious guides and teachers.

The Congress is the prophet of our age proclaiming to them who have been enticed away by the wonderful achievements of science that religion and science are not in conflict. God's handwriting in nature cannot contradict God's handwriting on the human soul; and the truth is that science requires religion for its completion just as much as religion ever requires science.

This Congress is the prophet announcing to those who interpret liberalism to mean negation and who revel in their skepticism or materialism, what a terrible thing life would be if religion were not the dominant power in the community; if men all believed that the Universe was the result of chance and all things were not working together toward a reasonable, loving and just end; if men all thought that the moral law was not something immutable, eternal, divine; and if men all acted as if the individual perished and the race did not endure and our conduct were determined for us by the unthinking forces round about, and whatever we might do had no influence upon the remoter destinies of mankind, because we were only some carbon, oxygen, hydrogen and nitrogen sojourning here three score years and ten, a tiny impotent speck on this immense Universe, a passing shadow here, food for the worms when we pass away.

This Congress is the prophet to emphasize the fact that, because there must be diversity in religion and we all cannot have the same history, bear the same label, use the same forms, worship on the same day, utter the same prayers and have the same ideals, for that reason we must not idolize our own particular forms and fail to find a virtue in any others; we must not look for the truth only in our own little church and have nothing but hatred in our hearts for all other churches; we must not be so jealous of our own little history that we cannot rejoice when some other denomination realizes the very ideals we cherish; we must not be so fearful of the fate of our little denomination that we pull down the blinds and fasten the shutters and bolt the doors and build a high wall around ourselves lest some light come in and a heretic go out; we must not be so blind in the worship of our creed that we cannot see the universal truths underlying all religion and cannot work shoulder to shoulder and heart to heart and soul to soul for their wider acceptance and truer realization in life.

This Congress is to give our convictions the strength of numbers and the force of united effort. By standing alone we have been dissipating our energy and depriving every community of our full and just contribution to its better thought and higher life. By being unorganized we have not mustered anything like our best forces against the fanaticism and intolerance or against the infidelity and materialism of the land.

The liberals need organization and they need the enthusiasm which can make a sacrifice.

It is just 800 years since Pope Urban II. preached the first crusade at Cleremont, France. His passionate words aroused the enthusiasm of the crowd; with unanimity they declared themselves ready to make the sacrifice; the contagion spread; all classes of society,—nobles, priests, citizens, peasants and kings,—all were animated with the same idea and abandoned themselves to the same impulse. It was the first time that the countries of Europe—France, Germany, Italy, Spain and England—acted together in a common cause. It was the first time that any one of these nations found all its inhabitants united in one common purpose. That is the result of a great idea taken up with enthusiasm.

Of course, the time was just ripe for those crusades. But I believe the time is just as ripe for this Congress; and if this week we were to take up this cause in Chicago with the same enthusiasm and sincerity and self-sacrifice as did those men at Cleremont who with unanimity exclaimed, "God willeth it, God willeth it,"—a triumph would be ours in this land that would open the eyes of the most sanguine prophets and priests of the movement.

In the absence of Rev. Marion D. Shutter, Dr. J. M. Pullman, of Lynn, Mass., was called upon to speak for the Universalists. He said in part:

"I am a Universalist. I believe in an adequate God, adequate to any emergency that may arise in His vast universe. I believe in capable men, His children, able at the last to throw off evil, and I believe therefore in the final harmony of the universe. If there were but two Universalists in the world, I would be one of them. Our eloquent young friend (Rabbi Stolz) has announced himself, truthfully I think, as representative of the oldest of historic religions. I think he can make that claim good, but my faith goes back beyond the days of Abraham and gets its first impulse from the promise made before Abraham, that the seed of the woman should bruise the serpent's head, and the promise to Abraham that in his seed all the nations of the earth should be blessed; and so, regarding Universalism as existing in the purpose of God before the foundations of the world were laid, I think I can say to my brother that 'before Abraham was I am.' Yes, and I am asked to bring a message. Very well, it shall be a universal one. God knows the hearts of all of us better a great deal than we know ourselves, but if there is one tendency more marked than any other it is the tendency to overleap conventional hedges; go out into the open and look our fellow men, yes, fellow women, in the face, and see if somehow there cannot be more affectionate brotherhood and sisterhood. I believe there is a great deal of casting of sheep's eyes at one another across denominational fences now; in fact, I know there is, and that reminds me of the story of how the Church of England sergeant in India ascertained, at the request of his colonel, the preferences of a large squad of new recruits. The colonel asked this sergeant to ascertain the religious preferences of this squad and the way the sergeant did it was characteristic. He said, 'Attention, men. Church of England men form on the right; Church of Catholic religion on the left; all fancy religions to the rear.' Now, that principle of organization won't do for the Liberal Congress. We have got to have something considerably broader than that. I am not above confessing that I have sometimes felt, with men of all denominations, certain restrictions in the denominational life itself, which we have borne because we have organized, and to have rule we must abide it. Sometimes it has been with me, as it was with the boys who slept four in a bed and must turn over altogether or not at all, an inconvenient thing, sometimes, to turn over when the others do. I have felt ashamed now and then of that kind of limitation, although I acknowledge its value. Long ago, when I was pastor of a church in New York City, I met Stephen Pearl Andrews, a man who tried to get universal language for us, and had insight and genius but no coordination. He said to me, 'Mr. Pullman, you Universalists have squatted on the biggest word in the English language.' 'Now,' said he, 'the world is beginning to want that big word, and you Universalists must either improve the property or move off the premises.'"

After the announcements for the following day had been made Dr. Hirsch introduced Dr. Thomas in these words:

"Last but not least. In illustration of the good New Testament doctrine that the first shall be last and the last first, Dr. Thomas will speak. What religion he belongs to, I do not know; to a fancy one, a new one, an old one, I do not know; but I know one thing, he belongs to Chicago, and if Chicago has a Dr. Thomas it is absolutely not so wonderful that a new religion may be born."

Dr. Thomas spoke as follows:

"One ought to have a good excuse, friends, for being late at such a meeting as this. An officer of the First Regiment wanted to get married. We had marched in camp together for some fourteen years, and in his last campaign of peace and love it did not seem right that he should be deserted in the hour of victory. It was intended by the committee that only a few words of welcome should be spoken at the opening by myself. These words were spoken, I suppose, by Dr. Hirsch; and if not, what is far better and more than words, the fact was expressed in opening again the doors of this church for our meeting, and Dr. Hirsch and his noble congregation bid us welcome,—and that is all that I could have expressed. A year ago we had our first meeting here. There was a feeling in many hearts, a little difficult to interpret perhaps, but a feeling that somehow we had come home,—that feeling for which the human soul so deeply longs. We had come to our Father's house. We felt the Lord was in His holy temple, that this truly was the house of prayer. We felt something of the experience of how good and pleasant it is for brethren to dwell together in unity, and we felt that here the Lord pronounces the blessing, 'Even life forever more.'

"The Congress assembled here tonight for its second annual meeting, was, a year ago, only an ideal, the seed of a fact not yet

realized. It is still an ideal rising up and marching before us, not yet attained. We can say like one of old, 'We count not ourselves to have apprehended, but we press forward.' The ideal of the Congress is larger than the fact; the subjective conception larger than the objective form, and, as those who have entered into this conception feel, it is a profoundly far-reaching reality. I think Bacon said of his own works that he should feel satisfied if, in a hundred years, they were appreciated. It will not be in the lifetime of most of us present that the genius of this Congress will be understood, not in our century or lifetime that this work will be accomplished. It was said by one of the Eastern papers that there are one hundred and forty-seven denominations in the United States, and that the American Congress was the one hundred and forty-eighth. Well, if this is the one hundred and forty-eighth denomination, there need never be the one hundred and forty-ninth or one hundred and fiftieth, for it is certainly large enough to take in all. It is Universalism universalized. It is Unitarianism made universal. It is all inclusive in its conception; looks simply to the love of God and man; looks to the largeness of human life, of human possibility and human work. It disturbs no existing organization, bids every one God-speed, and would help, if it were the best thing to be done, to build a Catholic church as quick as any other—a Presbyterian, Baptist or Methodist church. It looks to the 'outsider,' the ungathered, looks to the work to be done; sees the danger of indifference in this country, the danger of forgetfulness and irreverence, and sees the power of love, the power of a united humanity; and whilst others are adopting platforms of union, we have a platform large enough for all those who will come upon it. It is not a denomination, it is an organization, an organization that escapes the fact of being a denomination. A denomination emphasizes some peculiarity, some dogma in theology or some form of worship. This recognizes all these and says, let us come together and work together in love, helping each other. And I tell you it will be a great day in this world when some of these mornings we shall wake up and the air shall be all redolent with the sun shining and we shall feel the touch and thrill of brothers and find that, after all, we are one people, God's people, searching for one truth, living for one great life and great hope.

"So the second annual meeting has begun. We begin with its work tomorrow. A great deal has been done in the past year. The strange thing is that complaint has been made because we have tried to do something. If we could only be the American Congress to do nothing, I think there would be no objection. As it looks to us, there are plenty of people working hard at that now. Any room for work outside? There are more Methodist churches in Chicago than there are liberal churches and independent in the state of Illinois. They are trying to do something, and succeeding pretty well. We bid that and every other one, Catholic and all, God-speed. We disturb no liberal church. We do not want to steal from any orthodox church where there is work that can be done in the name of the Christ; but where others have not done or cannot do, then we want to go forward and do that work. And so you are welcome here, and the great question is, Can we take this baptism, can we do this work? Are we ready for it? Each one of us must answer that question, do what each one can, and trust God for the result."

WEDNESDAY.

The Congress assembled Wednesday morning to listen to reports of officers and committees and for discussion of the missionary problem. All joined in repeating the Lord's Prayer, after which Jenkin Lloyd Jones, as general secretary, reported as follows:

GENERAL SECRETARY'S REPORT.

At the end of twelve months, we come back to this same place with a record so meagre and so open that there is no need of extended report from the Secretary.

According to instruction of the last meeting the Directors have duly incorporated the Congress. The Board has held three meetings during the year and has arranged for and carried through one local congress, held at Streator for the State of Illinois. We have printed and distributed some five thousand circulars of seven different kinds. The secretary's correspondence reports about thirteen hundred different letters written and two or three times as many received. The financial exhibit of the treasurer will show money received from twenty different societies and from about one hundred and twenty-five different individuals, with three societies added since the accounts closed. I will turn over to the Credential Committee a list of delegates appointed to attend this Congress by the Unitarian Conference of Missouri Valley, of the Middle States and Canada, of the Minnesota Unitarian Conference, of the Illinois Conference of Unitarian and other Independent Societies, of the New Jersey Universalist Convention, the Central Conference of American Rabbis, the Essex Conference, besides various local societies which will be reported after the committee shall have had time to compile the result.

The opportunities and obligations aroused by this Congress, the reports of the several committees will indicate. I have found myself painfully besieged with applications from ministers and from localities, to which it was impossible for me to adequately attend, or even to give the encouragement looked for and which my own heart prompted. It is obvious to me that we have aroused an interest, awakened an expectation and opened a door of opportunity from which we shall have to retreat ignominiously, and confess ourselves inadequate to the prophetic demands of the occasion, or else gird ourselves for high work on these high lines. The aggregate financial exhibit of the year represents $1452.58, which has enabled us to meet all our obligations except such as we owe to the Western Unitarian Conference for the hospitalities of their room, which they have freely given us but for which we ought to make some money return. My own work has been of the unreportable kind. Twelve times have I been out of the city speaking in the name of and in the interest of the Congress. To be equal to our enlarging duties we ought to raise if possible, before we separate, a sum not less than five thousand dollars for the next year's work. To these tasks let us devote ourselves.

TREASURER'S REPORT.

The secretary also presented the report of the treasurer, Mr. Leo Fox, which may be summarized as follows:

Receipts for the year	$ 1258 51
Disbursements	1119 50
Showing a balance on hand of	$ 139 01

The report was read in detail, showing contributions to have come from societies and individuals, representing twenty-one different states and the District of Columbia.

The secretary also reported $162 received from societies and individuals since the treasurer's report was made up.

REPORT OF MISSIONARY COMMITTEE.

Rev. A. W. Gould, chairman of the Missionary Committee, then reported as follows:

"The directors of the Liberal Congress appointed as the Missionary Committee the following persons: Revs. Joseph Stolz, A. N. Alcott, Celia P. Woolley, B. F. Underwood, M. M. Mangasarian and A. W. Gould.

"Two or three meetings of this Committee were held during the year and a plan of Liberal Lectures was outlined and advertised in THE NEW UNITY as follows: 'A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course: A. N. Alcott, "The Future Interpretation of the Bible"; C. F. Elliott, "Our Larger Selves"; W. W. Fenn, "Prayer"; A. W. Gould, "The Future of Religion"; Robert Jardine, "The Need and Possibility of a Universal Religion"; R. F. Johonnot, "Is there Need of a Liberal Church"; J. Ll. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; H. W. Thomas, "The New Theology"; B. F. Underwood, "Religion from the Standpoint of Science"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "The Thought of God." The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.'

"All of these lecturers have been sent out one or more times, excepting Mr. Fenn and Mr. White, who were so closely bound by their work that they were unable to go. Over forty of these lectures have been delivered in twelve different places, some of them on Sunday and some on week day evenings. For the more remote places we have tried to utilize the liberal ministers at cities nearer those points, as Mr. Roberts at Kansas City, Mr. Judy at Davenport, Mr. Simonds at Madison, and Mr. Simmons at Minneapolis. A few of the places where these lectures have been given have liberal churches already existing, but most of them are places where liberal thought has rarely if ever found expression. Twice as many lecturers could have been sent out if it had been possible to get them at the right time, for we have been able to send speakers to less than half of the places that have applied to us.

"During the past year, besides the application from existing churches, twenty entirely new places have written to the chairman of your committee asking that something might be done to give those communities liberal services either permanently or occasionally. Of these twenty places some are so far away that it is very difficult to deal with them from Chicago. One is in Texas, two in Missouri, three in Iowa, one in Minnesota, two in Wisconsin, two in Ohio, four in Indiana and five in Illinois. Naturally we have confined our work largely to those in Indiana and Illinois. And since your chairman is secretary of the Western Unitarian Conference all of his time has been taken up in trying to revive the already existing Unitarian churches, and he has been totally

unable to visit these places personally. The most that could be done by the committee was to write letters of advice and send the nearest minister who was willing to visit the place. Consequently only nine of the places have been visited by any one. Therefore, it would hardly be expected that many societies would be organized under such circumstances; and yet in eight of these places organizations of one kind or another have sprung up almost spontaneously. At Canton, Ohio, a place of some twenty-five thousand inhabitants, Rev. S. S. Condo, a Methodist minister who has outgrown his theology without outgrowing his religion, has bravely been trying against many odds to start a People's Church. His first attempt early in the winter seemed on the high road to success, when he was deprived of the hall in which his services had been held through the strong opposition of the orthodox elements in the city. But he was not discouraged, and after several months of effort he has found an unoccupied room and fitted it up and is starting once more. He has adopted the statement of objects of the American Congress as the basis on which his society organizes, the members endorsing that basis. Being without means, he finds it very difficult to furnish a hall and secure books for his Sunday services and study classes. It is possible the movement may fail through the lack of funds. Another church has been organized during the past year at Crookston, Minn., among the Scandinavians there. Like the church in Canton, Ohio, this church owes its existence to the faithful and energetic work of a liberal inhabitant of the city, Mr. John L. Ericksen. He went to work and organized the church himself when he found we had not means to send any one to him. Nearer home two societies have been organized at Hampshire and Nunda, Illinois. These are small places,—as are most of the places where the other societies have been organized, but many of them are so located that two or more might be combined in one circuit and thus be served by a competent minister. We understand this has been done in the case of two of these places already, by the wise and efficient work of Rev. Dr. Robert Jardine.

"Another branch of our service this year has been in holding Missionary services to inspire and encourage weaker organizations. This was done at Sterling, Ill., with excellent results, and again at Janesville, Wis., and more recently at LaPorte, Ind. In all of these places we have tried to utilize the ministers of all denominations, both Jews and gentiles. At LaPorte, Ind., there were two liberal societies, a Unitarian and a Jewish, but neither strong enough to support a church. As a result of our missionary meeting the two societies, while keeping their own organizations intact, have joined in the establishment of a Liberal Religious Society, in which both of the organizations could work together.

"During the past year quite a number of ministers have written to your committee seeking an opportunity to settle over some of our religious societies. Most of these ministers were Unitarians or Universalists, but some eight or ten of them were from orthodox denominations. These latter cases have been investigated as carefully as possible and the committee have recommended to our liberal societies those of them who were found to be entirely satisfactory.

"We have found many obstacles in the way of our work. The two most obvious and serious are the need of some one to visit these new places and help them start in organizing, and the lack of printed matter for distribution among them. We have tried to utilize Mr. Alcott as far as possible but his work at Freeport has kept him very closely confined, though he has visited some of the new places in that part of the state, and he helped start the society at Nunda. But the other places of the state and the other states have been beyond his reach and so have been unvisited.

"For literature we have made use of THE NEW UNITY and *The Non-Sectarian* since they have been adopted by the Liberal Congress. But these periodicals are published by private firms or individuals, so that we cannot give them away freely. And we ought, besides, to be able to furnish service books and study manuals on generous terms to these new places. Therefore we hope that our Publication Committee may see its way clear to recommend the formation of a Liberal Congress Publishing Company. If such a company had a capital of $100,000, divided into shares of ten dollars each, I feel sure a large number of the shares would be taken in these smaller places and throughout the country; especially if the stock were payable at the rate of two dollars annually, giving five years in which to pay up the full value of the share. Such a company could print both THE NEW UNITY and *The Non-Sectarian* and improve them very much; and it could also handle the other material needed in liberal churches and Sunday Schools, either by keeping suitable publication of other houses in stock or by publishing new works."

The discussion of the missionary report was opened by State Secretary A. N. Alcott, of Elgin, Ill., who read a paper which was in effect a report supplementary to the report of the committee. The condensed report was as follows:

"The state secretary has recognized that he had a two-fold task on his hands. Not only was he to go out and see what could be done in the way of organizing liberals under the auspices of the Congress; he was to make a face-to-face study of the situation. Was there any work for the Congress today? Was there any new or specific field for it to enter? These were questions of the first importance. To answer them would be to say whether the Liberal Congress, as to missionary activities, had any good reasons for its existence. The secretary was to be a sort of explorer.

"It is to be understood that he reports only as far as he has gone, which is not far, as five months is but a limited period of time in a work such as ours. But it seems to me I see this: There is a field for us—in an important sense a new and hitherto unoccupied field and one which no single one of the existing liberal denominations can enter with profit and advantage, but which all these denominations or bodies, taken together, can enter and cultivate with immense advantage to the common cause of liberalism, provided they are content to do this work on the basis of the doctrine or spirit generic or common to them all, and with freedom as to names.

At Sterling, Byron, Hampshire, Nunda and Freeport there exists one and the same general condition of things. The larger part of the secretary's time has been spent at Freeport. There, on the second Sunday in January, I held my first meeting. One hundred people came. Soon the movement began to have the appearance of a hardwood fire, and a week ago last Sunday a church was organized by the election of officers, and between 250 and 300 people were enrolled.

"Freeport, I believe, is a typical example of almost all other places of its size where there is no liberal organization. It shows what the Congress can do and what a single liberal denomination under its own banner cannot do. Had a missionary gone to Freeport with the Unitarian or Universalist or Reformed Jewish or Ethical Culture or Radical Congregationalist, or any other special banner or name, alone, he would have failed. There are enough of all kinds of liberals in scores of localities to organize a self-sustaining church almost at once.

"The principle of precedure on the basis of doctrines common to all, with freedom of name, is no new thing in religious work. It marks the advent of no new sect. When the Young Men's Christian Associations organize they work on a similar principle; each young man, retaining his membership in the church of his own denomination, also pledges himself not to carry with him into the association meetings either his denominational doctrine or his denominational name as a requirement there. Now, your secretary's study of the situation, face to face with it, has led to the conclusion—a conclusion which was held in theory indeed from the first, which is now incarnate in practice—that the work and purpose of the Liberal Congress is the exact analogue in all essential points of the evangelist and the Y. M. C. A.; it is analogous in its spirit and principle, only that its work is done in the realm of religious freedom.

"Is the Congress a new sect, therefore, because it is organized, incorporated, having its own treasury and having its own paper? Is the Y. M. C. A. a new sect, which has all these same characteristics? It was once so charged. Is the evangelist founding a new denomination, because he teaches the common generic evangelical doctrine with freedom of name? He once was so criticized. The true description of the Congress is that it is an organized liberal evangelist, laying no stress on specific doctrines or denominational names, and doing a work that no one of the liberal bodies alone can do."

Mr. Alcott was followed by Rev. Alice Ball Loomis, of Richland Centre, Wis., who spoke of "The Needs and Possibilities of Missionary Work."

After touching upon her own unique experience she said:

"In our larger villages there is a growing number of people who are variously grouped under the names, Universalist, Spiritualist, Free Thinkers (including Atheists and Agnostics), Unitarians and Jews. To these we may add still another class, who *call themselves* and are *called* Liberals, who are simply indifferent to any thought that reaches beyond the material plane of existence, and whose liberality consists really in the liberal amount of criticism the churches receive at their hands.

"This class of liberals support the churches with their money upon *business* principles, in accord with our modern application of the laws of self-preservation. It is to this class that the business men and local politicians largely belong, and this class, more than all the others mentioned, need the truths we aim to give them—the Brotherhood of Humanity and the Fatherhood of God; for, failing to recognize the one, they stop the wheels of true progress; and, failing to recognize the other, they are without resource in times of personal trial and affliction.

"The great need that concerns us is that this class of liberals should be united with those that have thought their way to a name, to the end that the inner life may be cultivated and a higher standard of living be achieved in the community and in the world at large."

Rev. G. B. Penney followed with remarks along the same line, referring to this class of liberals as the "submerged tenth" of religion, the waste product of religious evolution. The moral energy which they represent cannot now be utilized for ethical and religious culture. The Liberal Congress recognizes one great principle that lies at the root of modern industrial progress, *viz.*, co-operation. The Congress should recognize the other great principle of the industrial world,—the saving of waste, and direct its efforts towards utilizing the wasted energy of the "submerged tenth" for the uplifting of humanity. This is a mission field without geographical limits.

Alvin Joiner, Esq., of Polo, Ill., continued the discussion, dealing with the question, "What can the isolated Liberal do to advance the cause of the Liberal Faith?" His paper was full of practical suggestions based on personal experience, and will at an early date be printed in the columns of THE NEW UNITY.

In the absence of Rev. A. G. Jennings, of Toledo, O., the president called upon W. R. Jewell, of Danville, Ill., who, though taken by surprise, gave a very interesting talk, and by incidents from his experience showed what the isolated liberal can do, especially if he happens to be both an editor and a preacher.

COMMITTEE ON EDUCATION.

Dr. E. G. Hirsch was called on to report for the committee appointed to consider "A School of Morals and Religion."

Dr. Hirsch held up a sheet of blank paper which he said was the report of the work done. The financial depression had made any definite steps impossible; but the need of a scientific school of morals and religion, and sociology as well, which shall turn out teachers without sectarian prejudice, still exists and becomes daily more apparent.

COMMITTEE ON PUBLICATIONS.

The following report on publications was presented by Mrs. Henry Solomon:

The Committee on Publication has little to report as to work done during the past year. The committee has met with the members of the General Committee and has discussed all plans regarding publication with them. At the meeting held Jan. 29, 1895, it was decided to adopt *Unity*, of Chicago, a weekly paper, and *The Non-Sectarian*, of St. Louis, a monthly magazine, as the official publications of the Congress. The conditions were that *Unity* should be called "THE NEW UNITY," and that both publications should be managed by a "Board of Editors," named by the executive committee of the Congress. The editorial staff of THE NEW UNITY consists of Dr. H. W. Thomas, Dr. E. G. Hirsch, Rev. E. P. Powell, Rev. R. A. White, Rev. Caroline J. Bartlett, Rev. A. N. Alcott, Rev. Joseph Stolz, and Rev. Jenkin Lloyd Jones, managing editor. The members of the staff appointed for *The Non-Sectarian* are Mr. H. R. Whitmore, managing editor, Dr. W. S. Crowe, associate editor, Dr. H. W. Thomas, Rev. L. J. Duncan, Rev. L. W. Sprague, Rev. Joseph Stolz, and Dr. R. C. Cave.

The former managers of these publications were most unselfish in their offers to the Congress, sinking their own identity in what they consider a broader cause than they heretofore represented. Inasmuch as these publications are the recognized official organs of the Congress they should receive the moral and financial support of the different members of the Congress. Unfortunately the same over-supply that prevails in the various markets of the world, exists in the religious newspaper supply. We are deluged with weekly papers, most of them very weakly and the result is that really good papers and magazines suffer for lack of patronage. Most of our papers are obliged to be purely local, content with reaching a very small number when they should be wide spread and far-reaching in their influence. It would be well, if one of the things which we could do together would be to suppress some of the press, to extinguish some of the so-called religious papers, whose only aim seems to be to advertise railroads and patent medicines or to detail the social affairs of the people whose religious needs it wishes to satisfy, but whose religious interest centers in the righteous desire to know the social doings of their neighbors. We have some excellent papers, highly prized by thoughtful readers, yet which are being supported by some few devoted adherents of a cause for which they are willing to make any sacrifice.

For the Congress of Liberal Religions, broad in its scope, comprehensive in its purpose, a journal is an absolute necessity, but it should be maintained by the generous support of all, not by the sacrifice of a few. In addition to these, some literature is indispensable with which to do missionary work. It would be most desirable if an exchange bureau could be maintained, one where the most desirable religious literature could be procured at nominal cost, or even free of charge. Every year some valuable contributions are made to religious literature and it is a pity that they are lost for lack of being published, or that they reach but a few for want of proper distribution.

There are many organizations which would serve as distributing centers. The Women's Western Unitarian Conference, now out of existence, has done very successful work along this line for many years. The committee recommends this work to the Congress. Any work to be successful must be undertaken with the assured moral and financial support of the Congress. We hope this session will give careful consideration to the matter of publication, one of the most important needs of organized effort, and will pledge a financial basis which will secure an assured, firm, sound existence.

A brief business session closed the work of the forenoon.

The afternoon was occupied by Dr. Orello Cone, president of Buchtel College, who presented a paper on "The Higher Criticism and Its Ethical Relations," discussed by Dr. E. G. Hirsch and by Dr. J. M. Pullman, who also presented a paper on the "Ethical Emphasis on the Liberal Faith," which was not discussed, owing to the absence of Rev. W. D. Simonds. Both papers will later be printed in THE NEW UNITY.

Wednesday evening the Congress reached its height, both of enthusiasm and interest. After a musical number, Rev. Geo. D. Herron, of Iowa College, was introduced, and spoke on "The American Relation of Property to Law."

He was frequently interrupted by applause, and it was evident that his address made a profound impression upon all who heard him.

In the course of his address he said:

Law is the divine instrument for the conviction of men in the wrong that separates them from each other and from God, and their education in the sacrificial quality of right which has power to associate them in the perfect justice of the love which God has manifested in Christ. Not individual protection, but mutual association, is the end of the law; not individual rights, but mutual association in righteousness. Neither Christian apostle nor Hebrew prophet ever thought that the law in itself could make men righteous, or that its incident of individual protection was the end of law. No mere enforcement of law external to a man's moral nature can make him right or social; it can only restrain him from outward acts of evil. The chief emphasis upon what might be called the legal and police functions of law, rather than its educational and associative functions, has always been the significance of periods of lawlessness and political dissolution.

Probably not since the Roman age into which Jesus came has such attention been given to statute making and judicial decisions as by our nation at this time. Yet, in the common mind, there is scarcely any longer a thought of our courts of law as having a relation to social justice. The law and the judgments are not now the education of the people in right. Our courts do not impress the public thought with the moral majesty and holy nature of the law. Law and justice have come to be separated entities which may incidentally unite. I do not mean to say there is no justice in our courts, and I doubt not that the purest representatives of our institutions are on the judicial bench. Perhaps there is as much conviction of judicial sin in the judiciary as among the people. But the fact abides and enlarges that our courts of law have ceased to be courts of justice in the public mind.

No legal sophistry can conceal that one's standing in the processes of legal trial and judgment depends in large degree upon the material interests he represents and his ability to purchase technical skill. The fact that the skilled exponent of the law in one great commonwealth of our nation can find no legal method of criminating and punishing the former president of a railway corporation for virtually stealing the sum of $6,000,000 from its treasury, while the governor of another great commonwealth is petitioned to pardon from the penitentiary a young man under sentence of fourteen years' imprisonment for the theft of a pair shoes, and that his first crime, suggests the social seriousness of the problem of law.

The use of the law as the instrument of social injustice and industrial lawlessness is a form of the legalized anarchy from which our nation urgently needs redemption.

Speaking of our railway system he said:

As it is now organized, or rather, in its present state of disorganization, our railway system is a greater menace to the integrity and perpetuity of the nation than

was ever the institution of slavery. [Applause.] It is the strongest enemy of society and the chief danger of anarchy; and it has become such through the manipulation of legislatures and the protection of courts. The command and administration of the railway system by law is the most immediate national problem which demands our legislative and judicial solution. In the unlimited responsibility of the people for the protection of railway and other corporate properties, with the almost absolute irresponsibility of the corporations to the public, our laws permit what is immediately more vicious and destructive to liberty than taxation without representation.

The people of our nation will not, and ought not, much longer maintain what are practically public corporations privately owned, with no responsibility for the public welfare, no accountability to the public will, and virtually not amenable to justice, yet requiring the national courts for their operation and the national army for their protection. If the people must be responsible for the operation of these properties, and their courts and armies used for that end, while there is no way by which the courts and army can be used to protect the people from corporate oppression and exploitation, then the people should not only own and operate the properties for which they are responsible at such a cost, but should reorganize and reconstitute the laws of the land in the interests of humanity and of the nation.

Through the enactment and administration of the law the people have received their education in lawlessness and social injustice. Instead of associating the people in obedience to laws that increasingly apprehend and institute the law of the kingdom of God, the methods of our laws have been training men to do that which is socially right in the eyes of their own selfish interests. We have thus become the most lawless and socially destructive of civilized peoples and have become so through the instrumentality of purely secular and individual conceptions of law. We are not in a sense yet violent, but one does not need to throw dynamite bombs to be a destroyer of society and an anarchist in fact; he need only be a law unto himself.

Dr. Herron was to have been followed by Julian W. Mack, Esq. Mr. Mack, in his letter accepting the invitation to speak, expressed his inability to see what such a discussion had to do with a religious congress. This view of the matter evidently gained the ascendance in Mr. Mack's mind, as he failed to respond.

Dr. Alfred Momerie, of London, presented a paper on the "Essentials of Religion," which will appear in these columns in the near future.

An opportunity was given for contributions to be made, and several hundred dollars were raised, mainly in the form of annual memberships,—which will be duly noted and contributions acknowledged later. The session closed with benediction.

THURSDAY.

The forenoon session was mainly given up to business. The papers of Rev. A. M. Judy and Rev. L. J. Duncan are to be printed in full, together with the general discussion which they elicited. The report of business transacted will be found under the head of "Business Proceedings."

The afternoon session was opened by a paper, which went over from the morning, by Rev. John Faville, on "The Interchange of Ministerial Courtesies Across Theological Chasms." The paper was one of the strongest presented before the Congress. It is preeminently a "Tract for the Times" and will later be printed in full.

The regular program of the afternoon was then taken up, consisting of three short addresses on "The Ethical and Religious Content,"—"In Modern Art," by Dr. Paul Carus; "In Modern Politics," by Rev. W. R. Lord, and "In the Public Schools," by Col. F. W. Parker. A summarized report of this symposium will appear in the next issue of THE NEW UNITY.

The courtesy of the floor was accorded to Jinda Ram, who explained his mission and interested many in his plan for introducing the kindergarten into India. The oriental touch which he afforded served as a fitting close to the second annual meeting of the American Congress of Liberal Religious Societies.

The reception tendered by the Standard Club to delegates and friends of the Congress was largely attended and enjoyed by all.

GEORGE BRAYTON PENNEY,
Assistant Secretary.

Congress Echoes.

The command of Progress to the squatter on land or on words—"Improve the property or move off."

It doesn't make so much difference about your flag, whether it claims an heredity of a thousand years or of one day. The essential thing is to keep adding stars.

The repeated absences of the president from his post to assist in uniting happy hearts for life's voyage may be considered as prophetic of the happy union the Congress hopes to effect.

The American Congress of Liberal Religious Societies is only a little more than a year old but already the name is too small. The "suggestion" from across the water of a change to "The Liberal Congress of Religious Societies" seems likely to bear fruit, judging from its enthusiastic reception.

"To Talk or To Work," the headline used by a Chicago paper above the report of the Thursday morning session of the Congress, while perhaps not exactly representing the situation, is none the less suggestive as showing how it looks to an outsider. At any rate the question arises, when the school of Morals and Religion is established, What are its "unprejudiced" graduates to do?

By some inadvertance the vote of thanks to the clerk of the weather for his consideration was overlooked, but not because of a lack of appreciation. If by another year the Twenty-Second Street restaurant can be abated, that too will be appreciated. A venerable gentleman was heard to assert that the food was not fit to set before one of Prof. Herron's "Sons of God."

The fact that a pun is the lowest order of wit seems to have been lost sight of by the chairman. The play upon the names of Shutter, Momerie, Jewell, Canfield, etc., recalls the banquet of the Western Conference, when the same, punning, substitute chairman was referred to as a "Jewnitarian." The remark was also made that if the art of facial expression were to be taught in the new school, there could be no doubt as to the one best fitted to take charge of the work.

The Hull-House Work.

A LETTER FROM PROFESSOR ELY.

I have read with much interest the article in your issue of May 30th, entitled: "Reports from an Experimental Station in Sociology." I think this article shows a more adequate appreciation of the real significance of the book, "Hull House Maps and Papers," than anything I have as yet seen. While I am much pleased with it I feel that I must take exception to the last paragraph.

If I understand you correctly you imply that Miss Addams could be more useful somewhere else than at the head of Hull-House. You recommend that a chair of sociology be founded for her. If she were a professor of sociology she would be simply one professor among many others. At the head of Hull-House she is a teacher of teachers and her work is followed with interest in a hundred different educational institutions. The work which she is doing as street inspector is not, it seems to me, to be looked at as if it involved merely clean streets for a portion of the city of Chicago. The work which she is doing is a model work for the whole country. It is to be looked upon as is the work upon the farm of the University of Wisconsin. The gifted and highly-trained men who are conducting this work on the university farm do not measure their labor by the market value of what is grown on the farm; but they know that their experiments and methods are valuable for the entire country. Similarly Miss Addam's work at Hull-House in all its phases is work for the nation.

It seems to me, what should be done is for al people of liberal minds and altruistic sympathies to rally about Hull-House and to make it in every particular all that Miss Addams would have it. Hull-House itself should become the true "People's University."

It is doubtless known to some of your readers at least that there is opposition to Hull-House on the part of a few narrow-minded people because it does not float any sectarian flag. One would suppose that while the churches are talking so much about Christian unity they would be delighted to rally about an undenominational institution. As there is, however, at least a coldness on the part of some narrow people towards Hull-House, people of broad minds should support it the more energetically and vigorously. With all the wealth in Chicago owned by broad-minded and generous persons, Miss Addams ought to have all the money she could use in developing the full possibilities of Hull-House.

I would like to call your attention, however, to one or two special opportunities which Hull-House offers just now to persons of means. Miss Addams has some valuable statistical matter which ought to be worked up and utilized, as it would have an important bearing upon charitable work in Chicago. On the other hand, I have among my students an able young man who would be glad to spend the summer at Hull-House doing this work for Miss Addams if I could give him a scholarship of $150 to cover his expenses. For his work he wishes nothing. Another scholarship of a like amount would enable a young woman of our graduating class at the University of Wisconsin to en-

gage in work at Hull-House during the summer months. A young woman could be sent with the capacity and qualifications which would render her helpful. A fellowship of $500 would be sufficient to secure for the year the services at Hull-House of a very gifted and faithful young man, whom I have in mind. These young persons working at Hull-House would receive a valuable training, and to them Hull-House would prove a true "People's University," while they, themselves, would render important services to Chicago. There is scarcely a limit to what can be done along the line of scholarships and fellowships. These should be placed only in colleges and universities where there is an active sympathy with the spirit of the Hull-House work, and it would be easy to mention twenty educational institutions which would gladly receive such scholarships and fellowships and would administer them well. Those receiving the scholarships and fellowships would in many instances themselves become professors in colleges and universities, and through them Miss Addams would multiply herself and do a vastly larger work than would be possible in any other way.

I would like to suggest to your readers also, in conclusion, that the work of Hull-House will be promoted by the wide circulation of the "Hull-House Maps and Papers." But whatever is done Miss Addams should by no means be tempted away from Hull-House; but Hull-House itself should be developed into the greatest "People's University" on the continent.

RICHARD T. ELY.

University of Wisconsin, June 3, 1895.

The Origin and Development of Sacrifices Among the Hebrews.

(*Concluded.*)

The sense of sin had undoubtedly through prophetic teaching grown deeper among the people. The proofs of Jehovah's anger that darkened the last days of the state, served but to intensify this feeling. In Ezekiel and, to even a greater degree, in the Levitical code, the idea of atonement and forgiveness of sin assumed, therefore, a foremost place, and this not so much for the individual as for the sake of the community. Its holiness must be maintained. The institution of sacrifice, in the priestly code, became, therefore, something quite different from what it had been in the pre-exilian times or in Deuteronomy. The old spontaneous and natural character of worship has given way to a fixed, congealed ritual system, yet the observance of these rites was not regarded as a burden, but viewed as a high privilege, since it betokened the intimate relationship between Israel and its God. Thus the sacrificial system awakened and spurred on higher religious feeling than it had ever before aroused. The sanctuary according to the priestly code, became even more than the Deuteronomist had striven to render it. It became not only the exclusive sanctuary, but also the visible embodiment of the religion. Even after the time of Deuteronomy, the temple was not yet divorced from the palace. It was still the sanctuary of the capital and not of the nation. The Levitical code made it the seat of the nation's religious life and the support of the worship a national charge.

In the matter of priests and Levites, the Levitical code offered a compromise. Whereas Ezekiel conferred the priesthood upon the descendants of Zadok, the Levitical legislation conferred it upon the sons of Aaron. All the other descendants of Levi, not Aaronites, are not permitted to officiate as priests, but the lower rank assigned to them is not, as Ezekiel puts it, the result of their own transgressions, but is an ordinance established from the early times of Israelitish history. These Levites, however, are lifted above the common Israelites, and abundant provision is made for the material well-being of both the priest and the Levite. (cf. Numbers iii. 6 ff.). The very fact that the priests who in Deuteronomy are yet objects of charity (Deut. xviii. 1 ff.), have in the Levitical code risen to affluence and power, proves how gradual their ascendancy must have been, and shows that a process of development went on with respect to them.

Surveying thus all the regulations on sacrifice in the Pentateuch, we see that the sacrificial laws gradually developed, and were framed on the rites customary in Israel from the earliest times, but modified, improved and expanded according to changed conditions. The Levitical regulations mark an advance over those of Deuteronomy, and the latter again over those in the Covenant Book of Exodus. What we find in Leviticus and the priestly portions connected with it, is not the work of one author or of one age, but represents a growth of many ages, the culmination of many ideas and ideals. It crystallized the aspirations that had stirred the noblest minds of previous centuries. It converted vague longings into actual rules of practice. It made the sacrifices the vehicles for the infusion of ethical ideas, and sought to realize the notion of a holy people dedicated to Jehovah.

It is against all laws of development, against all precedent, to suppose that in the wilderness a nation just released from slavery, rude and perverse, could have observed the intricate and lofty ritual as described in Leviticus. The fulfilment of these ordinances, speaks for a degree of religious education incompatible with the multifarious forms of pagan worship to which we know the Hebrews were for centuries addicted. Is it not much more reasonable, more in accord with the laws governing the history of nations, to hold that the Hebrews underwent, with regard to their conceptions of Jehovah and their relation to Him a process of clarification, mounting ever higher amid the influence of noble minds, than to presuppose a miracle in their case, by claiming that they started forth on their career in the possession of a constitution perfectly developed and adapted for every emergency that might arise? The Hebrews were endowed with a genius that enabled them to rise to religious and moral ideas far above that which other nations attained, even as the Greeks had a genius for art and culture and the Romans for statesmanship and military tactics. But they attained this summit slowly, starting at the base and lifting themselves and being lifted by their leaders to the height.

In truth, there is more than probability to prove that the Hebrews in the desert, could not have carried out the Levitical system of sacrifices. It may be presumed that Moses did introduce the presentation of sacrifices to Jehovah in agreement with the universal custom. But it is against all reason to believe that the Israelites in the desert offered all the sacrifices which Leviticus ordains. The offering of the Paschal lamb alone would demand more animals than that narrow strip of land through which they journeyed could pasture, or the people possibly possess, as the Bishop Colenso has pointed out.

But if it be true that the sacrificial ritual of the Pentateuch gives indication of a development and is not a Mosaic institution, were not the authors and compilers of these codes guilty of a bare-faced imposture in palming off as Mosaic a work which is not such at all?

Graetz (Geschichte II. p. 472) argues that we must either accept the Mosaic authorship of the Pentateuch or regard the authors as a body of deceivers and forgers. Shall we call Baruch, the pulpit of Jeremiah, a falsifier, whom Graetz himself accepts as the editor of the historical books (see his Geschichte II. p. 15), because he puts into the mouth of Solomon, a speech which could not have been delivered prior to the exile? (I K. viii. 23, 54.) Shall we call the unknown authors of Koheleth and Shir-Hashirim forgers, because they ascribe their respective books to Solomon? What we would call a literary fiction can be justified before the tribunal of pure morality by the consideration that these authors pursued high aims, with an earnestness and a zeal that never swerved, hoping to attain, by a literary artifice not uncommon in antiquity, a glorious result. It was a usual custom in the Orient to invest literary productions with the sanctity of a great name and thus to give them an influence which they otherwise would not possess.

But what is still more to the point is that these authors, in ascribing these writings and compilations to Moses, did not regard their act as a falsification, for they could with justice stamp their works with the name of Moses since they followed the channels of his teaching. All their enactments were in the Mosaic spirit. There is a vast difference between the direct teaching of Moses and the precepts drawn from Mosaic teachings and adapted to later needs. In the Talmud we find that even the prophetic books and the Hagiographa were looked upon as having been given to Moses on Mount Sinai. (Tal. Berachoth 5a.) What is the idea herein conveyed? Clearly that the prophets and the poets were permeated with the Mosaic spirit. This same spirit breathes through all the enactments of the Pentateuch. Though the principles are Mosaic, the details are shaped in accordance with the peculiar needs of the times. It has been well said "that the whole law is the law of Moses does not necessarily imply that every precept was developed in detail in his day, but only that the distinctive law of Israel owes to him the origin and principles in which all detailed precepts are implicitly contained."

The principles that Moses laid down are the ground-work, the rock-bed of Israel's religion. Their development and amplification was the result of ages of toil. The prophets can therefore with justice speak of a Mosaic Thorah which they yearn to have accepted, for their teaching was but a rehabilitation of those truths which the founder had impressed upon his people. And when later the conflict between the priests and the prophets began, the ethical teaching of the latter and the ritual practice of the former could be harmonized only by leading them both back to the standpoint and principles of Moses.

The diamond that Moses found and bequeathed to his heirs, the knowledge of a Jehovah of holiness, gained even new luster as the Hebrews advanced on the path of spirituality. All the ages labored at the fashioning of the pure faith and high morality. Truth has advanced ever onward. But who shall say that the highest has yet been reached?—RABBI RUDOLPH GROSSMAN, D. D., in *The Reform Advocate.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Business Proceedings of The Congress.

The first business of the Congress after convening Wednesday morning was the appointment of a Business Committee of nine, with Rev. Alexander Kent, of Washington, D. C., as chairman, and a Committee on Credentials with Rev. L. J. Duncan, of Streator, as chairman.

Recommendations and reports were referred to the Business Committee and they were by motion empowered to act as a Nominating Committee.

The Committee on By-Laws, consisting of W. L. Sheldon, L. J. Duncan and H. R. Whittemore, reported the following By-Laws, which were adopted without discussion:

Article I. *Seal.* The seal of this Congress shall be inscribed with the outlines of the globe, across the equator of which shall be the word "Humanity," around which shall be the words "Knowledge, Justice, Love, and Reverence."

Article II. *Membership in this Congress. Delegate Members.* Any church or society numbering 25 or more members, which may have officially shown its sympathy with this Congress by a contribution of not less than $10.00 to the treasury of the Congress within one year, shall be entitled to one delegate, with a delegate for each additional 25 members up to one hundred, and to three general delegates for every one hundred members of such society.

Fellowship Members. This organization is primarily a union of societies and not of individuals, but any person paying into the treasury the sum of $5 00 a year, or more, or twenty-five dollars for life, shall, on recommendation of the Board of Directors be considered a Fellowship Member entitled to all the privileges of the Congress.

Article III. *Officers.* The officers of this Congress shall be a President, five Vice-Presidents, a General Secretary, with an assistant at a salary, and twenty Directors. The Directors shall be divided into two classes, one half of whom shall be elected at each Annual Meeting, and hold their office for two years. On the adoption of these By-laws twenty directors shall be chosen. But at the first meeting of the Board of Directors thereafter, one half of these twenty directors shall be selected by lot, to hold office only for the one ensuing year. The President, Vice-Presidents, Secretary and Treasurer shall be *ex officio* members of the Board of Directors and be elected each year. Five members of the Board shall constitute a quorum unless the Board itself shall order otherwise.

Article IV. *Duties of Officers.* The duties of the officers shall be such as usually devolve upon the officers of executive and missionary bodies. The Board shall elect an Executive Committee of seven members to transact the business of the Congress when the Board is not in session. The actions of this committee shall be subject to the approval of the Board.

Article V. *Subordinate Organization.* So far as practicable this Congress will hope to realize its aims through the activity of subordinate and more local organizations, and, when necessary, the formation of new ones. All subordinate congresses and societies shall have entire freedom in the manner of organization and the administration of their own affairs.

Article VI. *Meetings.* The Congress shall hold its regular meetings annually at such time and place as the Directors may arrange. The Board of Directors shall hold semi-annual meetings and the Executive Committee quarterly meetings.

Article VII. *Amendments.* These By-laws may be amended at any regular meeting provided due notice of the same shall have been published in the announcements and program of the meeting.

Thursday morning Dr. Kent reported for the Business Committee with the following recommendations:

MR. CHAIRMAN:—The Business Committee charged with the consideration of Reports begs to say that it concurs heartily in the recommendation of the General Secretary, touching the raising of a fund of at least $5,000, to carry forward the work of the Congress. It feels with him the importance of securing as much of this as possible before the close of the present session. I would suggest, however, the wisdom of keeping up the canvass for funds throughout the year, through every agent or missionary that is sent into the field. Your committee believes that in every place where the people desire to have liberal preaching, your missionaries will find them ready and eager to co-operate in the good work of sending the truth to others, and it is sure that such co-operation on their part is absolutely essential if the preaching is to have any great value for them. To this end it would recommend special effort to increase the membership of this body, individual and representative.

It is confident that the estimate which the Congress itself shall place upon the work it proposes to do will determine the estimate put upon it by the people. Their response will be liberal if your request is large. It will be meagre if that request is small.

On Dr. Hirsch's Report.

And your committee would urge with special emphasis the exceeding importance of the work outlined in Dr. Hirsch's report on A School of Morals and Religion. No other work, it believes, can compare in importance with that of scientific education on the lines of morals and religion.

Great changes are taking place in our industrial world today. Still greater are sure to follow. We need a host of men so trained in the science of Sociology and Religion that they can help the people of this Republic to make these changes peaceably and happily, or with a minimum amount of friction and violence. Your committee believes that hundreds of thousands of dollars can be commanded for this purpose when the Congress is ready to show liberal-minded men of means its importance to the peace and permanent welfare of the country, and your committee would recommend that this matter be further referred to a committee consisting of Drs. Hirsch, J. A. Canfield and Paul Carus to report at the next session of this body.

On Report of Publication Committee.

Touching the report of the Committee on Publication, your committee favors the recommendations to form Bureaus for the exchange of liberal literature in all places where this can be done with advantage, and to take adequate measures to secure a larger circulation for the excellent periodicals which have been made the official organs of the Congress. It believes that the circulation of these periodicals in your fields of labor will be of great value to your missionaries as aids in their work. Your committee recommends further that this work be referred to a standing committee of five of which Mrs. Solomon shall be secretary.

Your committee recommends that the suggestion made by the Missionary Committee concerning a Publishing Company be referred to the Standing Committee on Publication with recommendation.

Your committee recommends also the appointment of a Standing Committee on Missionary Work—consisting of five members—of which Mr. Gould shall be chairman, said committee to report to the Board of Directors.

All of which is respectfully submitted.
ALEX KENT, *Chairman.*

The report was adopted without discussion.

The Committee on Credentials reported as follows:

The following representative bodies of Liberal Associations are represented in this Congress by delegates:

Missouri Valley Unitarian Conference	1
Unitarian Conference of Middle States and Canada	1
Central Conference of American Rabbis	3
Illinois Universalist Convention	3
Minnesota Unitarian Conference	3
Illinois Conference of Unitarian and other Independent Societies	3
Rocky Mountain Conference Liberal Christian Churches	1
Western Unitarian Conference	1

The following have expressed sympathy and elected delegates, but the delegates have not reported to your committee:
Essex Conference Unitarian Churches.
New Jersey Universalist Convention.

The following churches and societies are represented by delegates in this Congress:

First Universalist Church of Englewood	17
Peoples Church, Bloomington, Ill	2
Church of Good Will, Streator, Ill	1
All Souls Church, Janesville, Wis	2
Peoples Church, Chicago, Ill	10
Zion Congregation, Chicago, Ill	4
First Universalist Society, Elgin, Ill	8
Unity Church, Perry, Iowa	2
All Souls Church, Chicago, Ill	18
Rushai Emeth Congregation, Peoria, Ill	1
Liberal Society, Freeport, Iowa	4
Peoples Church, Washington, D. C	1
Unitarian Church, Davenport, Ia	1
Unity Church, Humboldt, Ia	1
Non-Sectarian Church, St. Louis, Mo	2
Peoples Church, Princeton, Ill	1
Sinai Congregation, Chicago, Ill	3
Peoples Church, Kalamazoo, Mich	1
Peoples Church, Aurora, Ill	4
First Liberal Church, Forest City, Ia	1

The committee recommends that all persons who have contributed to the funds of the Congress during the present fiscal year be

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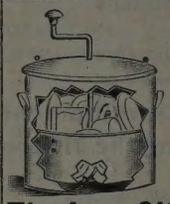

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The report was adopted.

The Business Committee also nominated the following officers, who were duly elected:

President, Dr. H. W. Thomas, Chicago.

General Secretary, the Rev. Jenkin Lloyd Jones, Chicago.

Treasurer, Leo Fox.

Vice-Presidents, T. W. Higginson, Cambridge, Mass.; Dr. E. G. Hirsch, Chicago; M. J. Savage, Boston; R. Heber Newton, New York; William M. Salter, Philadelphia.

Board of Directors, H. R. Whittemore, St. Louis; Rev. F. E. Dewhurst, Indianapolis; Rev. Caroline J. Bartlett, Kalamazoo; Rev. J. A. Crooker, Helena, Mont.; Rev. Alexander Kent, Washington, D. C.; Rev. Arthur M. Judy, Davenport, Ia.; Rev. M. St. C. Wright, New York; Rev. John Faville, Appleton, Wis.; Mr. W. L. Sheldon, St. Louis; Dr. W. S. Crowe, Newark, N. J.; Rev. A. W. Gould and Mrs. Henry Solomon, Chicago; Rev. W. I. Nichols, Philadelphia; Rev. A. N. Alcott, Elgin; Rev. R. A. White, Chicago; Rev. W. C. Gannett and Rev. Max Landsberg, Rochester, N. Y.; Rev. Moses Gries, Cleveland, O.; Dr. Paul Carus, and Rev. B. F. Underwood, Chicago.

After reading his paper Rev. A. M. Judy offered the following resolutions:

Whereas, The policy of this Congress has not heretofore been defined in a way to place it unmistakably before the public; therefore be it

RESOLVED, first, That the aim and purpose of the Congress is to bring to a federation all the liberal denominations of America, or, to state the aim in other words, to effect a union of the denominations as a whole, not to build up a new organization out of their dismembered numbers; be it

Resolved, second, That to the end of effecting this federation a convention should be called whose object shall be to frame articles of union which would recommend itself to the denominations for adoption in their organic capacity; be it

Resolved, third, That the Board of Directors be instructed to define more explicitly the scope and purpose of this convention and to take all needful steps toward determining the basis and condition of representation; therefore, be it

Resolved, fourth, That the Congress recognizes that its present form of organization is but antecedent to this final state of union, and in the nature of things destined to give way when this truly representative basis of union has been secured; be it

Resolved, fifth, That pending the accomplishment of this union, all missionary work will be undertaken in ways least inimical to the vigor and integrity of the denominations represented in the Congress; be it

Resolved, sixth, That as a better understanding of the unanimity of thought among us is needful, every effort will be made to increase the efficiency of our present annual meetings, to disseminate the literature of our various component denominations, and to maintain headquarters where an adequate clerical force can be employed to carry our purpose into effect; be it

Resolved, seventh and last, That the Board of Directors be instructed to bring their resolutions before the national, sectional, and local meetings of the liberal denominations, and in every way possible strive to carry to a successful issue what is the ultimate and underlying purpose of this Congress—namely: to bring all liberal denominations of America into a strong and carefully planned federation.

After a general discussion the following resolution was adopted:

Resolved, That deeming the resolutions offered by Mr. Judy worthy of most careful consideration, but finding it premature to take action upon them at the present session, we hereby refer them to the Board of Trustees with power to publish and disseminate them and with instructions to report them back to the Congress for final action next year.

GEORGE BRAYTON PENNEY,
Assistant Secretary.

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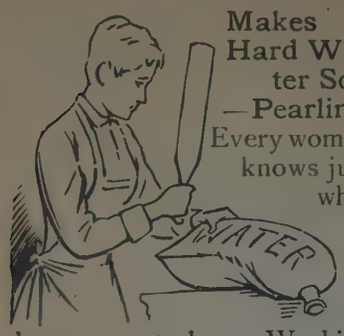

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MEETING OF THE BOARD OF DIRECTORS OF THE A. C. L. R. S.

Immediately after the adjournment of the Congress, Thursday, June 6, a meeting of the Directors of the Congress was held in the Directors' room of the Sinai Temple; 13 members present. Dr. E. G. Hirsch, R. W. Whittemore, R. A. White, A. W. Gould, A. N. Alcott, Mrs. Henry Solomon and Caroline J. Bartlett, were elected members of the Executive Committee for the next year.

Voted—that notice of all the regular meetings of the committee be sent to all the directors inviting suggestions and attendance.

A. W. Gould, Joseph Stolz, A. N. Alcott, J. L. Duncan and B. R. Bulkley were appointed a Standing Committee on Missionary Work with instruction to add consulting members to their committee in each state where missionary problems arise.

Mr. J. F. Eberhardt, chairman, Dr. Paul Carus, Leo Fox, George Shibley and Mrs. Henry Solomon, secretary, were appointed a Standing Committee on Publication with power to add to their number.

The President and General Secretary are considered *ex-officio* members of each of the above standing committees.

Adjourned.

JENKIN LLOYD JONES,
General Secretary.

Manistee, Mich.

THE Liberal Church in this city has called Rev. T. P. Byrnes, of Humboldt, Ia., to be its minister, and it is expected that Mr. Byrnes will soon begin his work in the new field.

Philadelphia, Pa.

From Mr. Salter's *The Cause* we learn of the establishment in Philadelphia of "The Toynbee Society," an organization for practical helpfulness to the wage-earning class, whose aims are:

First.—To bring together and to increase the number of those who sympathize with all proper efforts of wage-earners to improve their economic and social conditions.

Second.—To render practical assistance to the wage-earners of Philadelphia and vicinity in such efforts.

Third.—To promote a public sentiment which will protect and encourage them in the exercise of their right to organize, and to agitate peacefully for necessary reforms.

Fourth.—To promote a better understanding between them and their employers; to discourage resort to strikes, and to endeavor to bring about conciliation and arbitration as a method for disposing of labor differences; and yet, where all such means fail, to support peaceful insistence upon just and reasonable demands.

Fifth.—To secure reliable information concerning the wage-earners of Philadelphia and vicinity, with a view to educating public opinion, fostering wise legislation, and creating a sentiment favorable to the cause of labor.

Sixth.—To confine ourselves to the discussion of practical measures, leaving to other organizations the consideration of social panacea.

The officers of the Toynbee Society are George Gluyas Mercer, Esq., Drexel Building, president; Rev. Dr. W. N. McVickar, of Holy Trinity Church, vice-president; Dr. Edw. T. Devine, of the University Extension Society, 111 S. Fifteenth street, treasurer; Dr. M. V. Ball, Twenty-first street and Fairmount avenue, secretary. The remaining directors are Wm. M. Salter, Chas. Richardson, Rev. W. I. Nichols, Samuel S. Fels and Dr. S. M. Lindsay. Applications for membership should be made to the secretary. The first action of the society was to investigate the strike of the garment-workers of Philadelphia.

Quincy, Ill.

The church year just closing has been a busy and profitable one. Unity Club has had

OFFICIAL REPORT

COMPLETE PROCEEDINGS OF THE

First American Congress OF Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

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social meetings, with supper, fortnightly; the social science section has studied under the leadership of the pastor, C. F. Bradley; the literary section, under Mrs. A. L. Parker has devoted the season to Ibsen's "Brand."

The Junior Unity Club has had a miscellaneous program for its first year's work; a bright comedy will be presented, called "Mortimer's Dilemma," for its dramatic event. A regular program, upon "American Literature," is being prepared for '95-'6. There will also be social, dramatic and musical evenings.

The women's society, the "Industrial," gave two entertainments, Dec. 12th and April 19th, and at its regular meetings has done work for Blessing Hospital, for Woodland Home for Children, for the poor of the city, and sent a box of clothing to Nebraska.

The Sunday School has done good work with the graded lessons. May 5th was celebrated as Bird Sunday, and June 2d as Flower Sunday, when the children took the chief part in the service, carrying offerings of flowers to the pulpit and reciting appropriate selections. June 19th is to be picnic day, when teachers and children will get "nearer to Nature's heart" by spending the day in the beautiful South Park just purchased by the city.

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The Study Table

The Metaphysical Magazine, "devoted to Occult, Philosophic and Scientific Research," edited by Leander Edmund Whipple and J. Emery McLean, is one of the signs of the present interest in psychic investigation. It is a handsome magazine of 100 pages, published by the Metaphysical Publishing Co., of New York, and contains a number of earnest and generally moderate but rather vague and inconclusive articles. The contents of the May number are, "The New Psychology," by J. Elizabeth Hotchkiss, Ph.D., "Intuition and Divination," by Alexander Wilder, M.D., F. A. S.; "Steps in Occult Philosophy," by Alexander Fullerton, F. T. S. "Toa: The Chinese Being," by Prof. C. H. A. Bjerregaard; "The Ideal of Universities," by Adolph Brodbeck, Ph.D.; "The Religious Training of Children," by Abby Morton Diaz; "Moral Healing through Mental Suggestion," by W. J. Colville, and "Thought Direction," by Isabel F. Jones.

Littell's Living Age for June 8, contains an article from the *Fortnightly Review*, on the "Political Crisis in Sweden and Norway," by M. S. Constable, the British consul at Stockholm, which gives Sweden's side of the controversy—which has not generally been presented in the English and American publications.

In The Unitarian for June is a bright, interesting and instructive article by Marie C. Remick on "Italy of Today."

The Magazines.

The North American Review for June contains an article on "England, Venezuela and the Monroe Doctrine," by Senator Henry Cabot Lodge, which shows very plainly the violation of that doctrine by England in her

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territorial aggressions upon Venezuela and calls for a strong assertion of the principle by the United States government, or its frank abandonment, and indicates the unwisdom of the latter course.

IN CHIPS FROM LITERARY WORKSHOPS, for May, Frances A. Hoadley's "The Suicide" is really strong. It is one of the most effective of the many efforts now being made in the production of literary miniatures. (Chips Pub. Co., 1018 Downing Bld'g., Fulton St., New York.)

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FOUR YEARS OF NOVEL READING: An Account of an Experiment in Popularizing the Study of Fiction. Edited, with an introduction, by Richard G. Moulton, M. A., Ph. D., Professor of Literature in English in the University of Chicago. Boston: D. C. Heath & Co. 100 pp.; 50 cents.

FACTORS IN ORGANIC EVOLUTION: Syllabus of a Course of Elementary Lectures Delivered in Leland Stanford Junior University. By David Starr Jordan. University Press, Leland Stanford Junior University, California. 149 pp. (interleaved, 300.)

ROBERTA. By Blanche Fearing. Chicaffo: Chas. H. Kerr & Co. 424 pp.; $1.00.

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The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, $1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of he gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. 'In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying, and Reigning Christ.*

The existence of this book is a phenomenon, more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

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Miscellanea.

Chicago Before the Fire.

The city that went down before the great fire of October 9, 1871, was an ill-contrived thing. There was little pretence to architectural beauty, and scarce a semblance of intelligent and substantial construction. Even in the business center there were a vast number of wooden buildings, while those which were of brick or stone were, as a rule, very defective. From time to time the street grade had been raised, and as only the new buildings were required to adopt the new level, it frequently happened that there was no uniformity in the sidewalk levels, and the visitor found himself constantly ascending and descending stairways. These uneven sidewalks were usually of plank, supported by a staging of slender timber, and the claims against the city for the broken limbs of pedestrians proved to be a considerable item of municipal expense. The street pavements were as bad as they well could be. They were made of pine or cedar blocks laid upon a thin layer of boards, and without substantial concrete foundation. The sewage pipes drained into the river, and that polluted stream swept sluggishly through the heart of the city, exhaling noxious odors at every foot. The abattoirs were in close proximity to the residential district and directly in the path of the prevailing southwest winds, so that the stench was at times intolerable.—From "Chicago, Before the Fire, After the Fire, and Today," by MELVILLE E. STONE, in the June *Scribner.*

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Common Sense Use of the Bicycle.

There is one muscular structure which bicycling, like every form of physical exertion, compels to do extra work—the heart—and upon its integrity depend not only health and physical vigor, but also life itself. It has often been asserted that wheeling is apt to injure the heart. Is this so? I can only say that, theoretically, it is impossible for such harm to result in sound people, save from attempt to attain a high rate of speed, or from prolonged and fatiguing rides, or from climbing hills which are either very steep or very long; and practically I have been unable to find authentic records of any case in which heart disease has been caused by the use of the wheel in a sensible and moderate way. It may be added that the existence of organic heart disease does not, in the opinion of a number of physicians of great ability, always debar cycling. Indeed, the wheel is actually recommended by some as a valuable aid in the treatment of certain affections of this organ. There is a striking resemblance between bicycling and walking, so far as their effects on the heart are concerned: either may be healthful or harmful. Excessive exertion in either is dangerous, moderate exertion is beneficial. That cycling is *more apt* to do harm than walking can hardly be denied. It is much more temptation to ride than to walk too fast on the level; and the hill climbing on the machine, even at a moderate speed, is far more of a strain than walking up the same hill at a speed proportionately moderate, and very few people seem to have sense enough to get off and walk when going up hills. It

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is safe to assert that for a person capable of acting with common sense no harm will come from either, and certainly no more from one than from the other.—From "A Doctor's View of Bicycling," by J. W. ROOSEVELT, M. D., in the June *Scribner*.

The management of the New England Conservatory of Music has arranged to entertain not less than five hundred delegates during the Christian Endeavor Convention, which will give an excellent opportunity not only for those entertained but for all others to become thoroughly acquainted with the magnificent equipment and situation of this great institution. The usual midsummer term of five weeks begins July 15th, immediately after the convention, and is especially designed for teachers and others who will be benefited by a limited period of instruction under able teachers.

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LITERARY NOTES.

THE *New World* for June, 1895, opens with a brief and trenchant article on "Broad and Narrow in the Episcopal Church," by Rev. Dr. S. D. McConnell of Philadelphia, a prominent Broad Churchman. Eight scholarly and vigorous articles follow:—Frances Power Cobbe, by John W. Chadwick; Sentimentalism and Political Economy, by W. Kirkus; The Present Standing of the Synoptic Problem in Germany, by H. H. Wendt; Democracy and Religion, by J. H. Crooker; The Philosophical Basis of the Supernatural, by John Bascom; The Pauline Eschatology, by Orello Cone; The Alleged Sympathy of Religions, by Joseph Henry Allen; The Book of the Dead, by Sara Y. Stevenson. The book reviews, filling fifty-five pages, keep the reader of the *New World* abreast of the latest ethical and theological publications. Houghton, Mifflin & Co. Boston and New York, publishers. 75 cents a number; $3.00 a year.

THE June *Atlantic* contains installments of the two leading serials by Mrs. Ward and Gilbert Parker, also a short story of frontier garrison life, by Ellen Mackubin, entitled Rosita. Another bit of fiction of unusual character and interest is, Through the Windows: Two Glimpses of a Man's Life. Lafcadio Hearn contributes a delightful paper entitled In the Twilight of the Gods, which, with Mary Stockton Hunter's poem, A Japanese Sword-Song, gives this issue a distinct flavor of the Orient. Percival Lowell continues his readable papers upon Mars, discussing in this issue the Water Problem. Other important features are, Reminiscences of Christina Rosetti, by William Sharp, the completion of A Week on Walden's Ridge, by Bradford Torrey, and Vocal Culture in its Relation to Literary Culture, by Hiram Corson.

THERE is much freshness in *The Century* for June. The frontispiece is a hitherto unengraved bust of Napoleon owned by Charles J. Bonaparte of Baltimore and modelled from life by Corbet during the Egyptian campaign. Prof. Sloane's narrative covers the gap between the conclusion of the Italian campaign and the first victories in Egypt. As usual, there is a profusion of portraits and of pictures by French and American painters, including Detaille and Gérome. A notable illustrated out-of-door article by John Muir relates the circumstances of his "Discovery of Glacier Bay" in Alaska. Thomas A. Janvier gives a personal narrative of the visit of the Comédie Francaise to Orange in the south of France and their presentation of Greek tragedies in the theater at that place, and the article is strikingly illustrated by Louis Loeb. W. D. Howells contributes the first part of a paper of quiet humor entitled "Tribulations of a Cheerful Giver," relating to the question of street charity in New York. "The New Public Library in Boston" is the subject of two articles, one on "Its Artistic Aspects," by Mrs. Van Rensselaer, and the other on "Its Ideals and Working Conditions," by Lindsay Swift, and illustrations accompany the text.

MACMILLAN & CO. announce for early publication Professor Cheyne's new work, entitled "Introduction to the Book of Isaiah."

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Rev. Howard McQueary, of the First Universalist Church, preached recently at the temple on "Authority in Religion."

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH the pastor, Jenkin Lloyd Jones, will preach at 11 A. M. the annual school sermon on "The Relation of Spirit to Muscle." Sunday School at 9:30 A. M.

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